



# EPISCOPAL NEWS SERVICE

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# news digest

98-2113D

## Bishops describe breakthrough at their retreat in North Carolina

(ENS) The bishops of the Episcopal Church emerged from a closed retreat in the mountains of North Carolina brimming with optimism that they had experienced a "breakthrough" in their pursuit of collegiality.

The March 5-10 meeting at the Kanuga Conference Center is the seventh meeting since a rancorous House of Bishops meeting at the 1991 General Convention led former Presiding Bishop Edmond Browning to move the bishops into an unprecedented series of executive sessions and later propose the Kanuga retreats.

As he waited for his van to the airport, Bishop Ted Gullick of Kentucky seemed to express the feelings of many of his colleagues. "We just experienced five days of transformation," he said, "where we climbed out of our liberal vs. conservative trenches and met each other in a deeper spiritual place, a place of gifted honesty."

Introducing a group of about 20 bishops who had agreed to meet with the press at the end of the meeting, Presiding Bishop Frank Griswold said that the meeting had been marked by "a deeper level of community" where participants spent more time discussing "blessings than impediments." He pointed out that 155 bishops attended, "the largest number ever."

As the microphone moved around the circle, the bishops recited a litany of hope for the future. GERALYN WOLF of Rhode Island said that the meeting proved to her that "collegiality is possible, community is possible, hope is here." Frank Gray of Northern Indiana said that it was the "best time I've had in a House of Bishops meeting in 12 years." He said that it was "a time of unity when our spiritual roots were plumbed."

Gray and others gave most of the credit to a series of presentations by Griswold. Charles Bennison of Philadelphia said that he was "overwhelmed" by the presiding bishop's "gifts of intellect and his ability to teach." And he strongly endorsed Griswold's observation that "our ability to live with the tension of ambiguity is our gift to American society."

The optimism was tempered with realism. David Bowman of Western New York and others warned that "the road won't be all smooth, we will face challenges in the future." The bishops committed themselves, for example, to continue their struggle against the sin of racism in what Chester Talton of Los Angeles called "a more sensitive theological and spiritual way."

The presence of newly consecrated bishops, most of whom don't even remember the issues at Phoenix, helped change the tone of the conversations, some bishops observed. "We came here with great expectations," said Bishop Robert Ihloff of Maryland. The meeting comes in the "fullness of time," he added, "when most of us are yearning to move on with the church's mission, to move beyond divisive issues."

98-2114D

## Former Presiding Bishop John M. Allin dies

(ENS) John Maury Allin, the 23<sup>rd</sup> presiding bishop of the Episcopal Church from 1973-1985, died March 6, 1998, after suffering a stroke while undergoing treatment for cancer. He was 76.

Bishop Allin served during a time of significant change in the church and society. During his term the Episcopal Church ordained women as priests and revised its *Book of Common Prayer*—both issues that divided the church. At the same time, the church embarked on its most successful fund-raising effort as it continued to be embroiled in social issues in a rapidly changing culture.

Presiding Bishop Frank T. Griswold, who was meeting with the House of Bishops at the Kanuga Conference Center near Hendersonville, North Carolina, said that the bishops “remembered and gave thanks for his leadership of our church, and for his release into the larger life of eternal peace. We have offered prayers for his family and all who mourn, and ask the church to join us in these prayers.

“As one who has been ordained bishop by him, and is privileged to follow him in the office of presiding bishop, I hold in particular honor Bishop Allin’s faithful and always gracious service to our church and our Lord.”

“Jack was a very dear friend and someone for whom I had deep respect and love,” said former presiding Bishop Edmond Browning in a telephone interview. “That came because of his humanity and his sense of vulnerability about himself and the life of the church. He commanded respect from quarters that differ greatly because he reached out to listen and respond with as much integrity as he possibly could to each situation. He was a leader in a time of a lot of growing diversity.

“Jack always had his heart and eyes on the mission of the church and he will always be remembered rightfully so for that vision as it was known in the Venture in Mission program,” said Browning, who succeeded Allin in 1985. “His heart led him into issues—and I know there were some social issues on which he spoke out very bravely. He didn’t back away from the issues.

“I also think Jack was a mediator and one who worked hard for the unity of the church and respect for dignity of all people’s ministries,” Browning said. “He was a great gift to the church and will be greatly missed.”

98-2115D

## John Maury Allin buried at Sewanee

(ENS) The Sewanee community, family members, former college classmates, and bishops of the church bid a somber farewell to a gracious leader of the Episcopal Church on Saturday, March 14.

Bishop John Maury Allin, 76, was remembered in a service of the burial for the dead and in the celebration of the Eucharist in thanksgiving for his life and ministry as

more than 300 people gathered in All Saints' Chapel on the University of the South in Sewanee, Tennessee, on a sunny March morning.

Bishop Don A. Wimberly of Lexington, chancellor of the university, conducted the service, joined by former and current bishops of Mississippi, Duncan M. Gray and Alfred Marble, and bishops Victor Scantlebury and Judson Child. Reading lessons were former and current vice-chancellors of the University, Robert Ayres and Samuel Williamson.

Tributes were received from the archbishop of Canterbury and Terry Waite, former assistant for Anglican Affairs and envoy to Beirut.

In a homily Bishop William Sanders said, "He was a warm and compassionate friend. Jack Allin offered his humanity with his remarkable gifts and human frailty...He had an outrageous but gentle sense of humor, never taking himself too seriously, and risking himself to give of leadership."

"Allin had a profound commitment to the unique mission of this university," said Sanders, a Sewanee classmate and retired bishop of East Tennessee, noting that "Jack's proudest moment was that of being fire chief to the university."

Following the Eucharist, the congregation formed a procession to walk from the chapel to the university cemetery. As the procession moved down University Avenue it passed an intersection at which stood the university's gleaming red fire truck with student firefighters standing at attention to honor the former chief.

At the graveside, another Sewanee classmate and college roommate, the Rev. David Collins, former president of the House of Deputies, read the service of committal of ashes to the earth. Family members and friends, beginning with eldest son John Jr. and Allin's wife of 49 years, Ann, took turns to shovel earth into the grave.

Allin is the 10th bishop to be buried in the university cemetery, a site where more Episcopal bishops are buried than any other one place in the United States.

In his tribute, Waite talked about the support he received from Allin, especially "when I was involved with the Lebanon Hostage crisis. He was always ready to use his influence to open doors and provide practical assistance. He did so without fuss or bother and without ever seeking or needing the limelight. He was a genuine, humble, and modest man and it was these two qualities above all that made him such a lovable and trusted friend to so many."

Waite added, "For me Jack was simply a wonderful Christian man. He never wore his faith on his sleeve. He carried it in his heart."

98-2116D

## Churches respond to El Nino damage

(ENS) Episcopal churches appear to have escaped major damage from El Nino's lashing storms along the West Coast of the United States and in Latin America, but thousands of dollars in aid are being funneled through church agencies to assist victims of this winter's vicious storms.

During the past four months—and especially in February—El Nino-influenced storms have wreaked havoc along the West Coast, causing an estimated \$500 million damage in 40 California counties declared a federal disaster area because of floods, mudslides and collapsed roads.

The Presiding Bishop's Fund for World Relief has already released \$50,000 to dioceses in California, Peru, Ecuador and Bolivia. Future appeals are expected as officials calculate long-term damages, according to Nancy Marvel, director of grants for the fund.

"Each year we are responding to more than \$1 million in requests for natural disasters around the world," Marvel said. "We also find that it is often four to five weeks from the time a disaster is seen in the headlines to the time a diocese requests assistance from the fund." Marvel said more requests for emergency aid are expected before the end of spring.

El Nino is a rapid, dramatic warming of the sea-surface temperature in the tropical Pacific Ocean. The cyclical weather pattern repeats every few years and alters weather conditions for many months in areas thousands of miles from the source. Peruvian fishermen named the weather phenomenon El Nino after the Christ child because its effects typically peak in December. The weather pattern can cause unusually heavy rains in some areas and severe drought in other regions.

One of the first grant requests came from the Diocese of Los Angeles, where Bishop Frederick Borsch reported that more than 14 congregations had experienced some damage. "We are now just beginning to realize how wide the scope of damage is to our churches and more importantly to our people from this latest wave of El Nino-driven storms."

The PB's Fund responded with a \$25,000 emergency grant and is working with diocesan officials to confirm damage and estimate future requests, Marvel said. Dioceses throughout California also were being contacted for reports of damage, although no additional requests had been filed, Marvel said. "It may be weeks or months before we see requests as dioceses assess their needs."

98-2117D

## Convention in Diocese of New Jersey spurns attempts at reconciliation

(ENS) A long-festering feud between Bishop Joe Morris Doss and many clergy and lay leaders in the Diocese of New Jersey erupted at the diocesan convention March 13-14 with a resounding defeat of the bishop's supporters on diocesan appointments and committees and a renewed call for his resignation.

The convention, which met at Atlantic City's Sheraton Convention Center Hotel, approved a revised, balanced budget of \$1,996,691 for 1998, a drop of \$650,000 from the '98 budget approved just a year ago. Newly elected treasurer Peter Hausman told a budget and finance hearing that 34 parishes are now withholding funds from the diocese from a variety of reasons.

Much of the action taken during the two-day convention centered upon the elections, the budget and several canonical changes, which tighten financial controls, extends auditing to discretionary funds and gives diocesan council the right, with the standing committee's approval, to seek outside legal counsel.

In his address to the 214<sup>th</sup> convention, Doss said the call from the standing committee and diocesan council last fall for his resignation "is one of the more extreme actions taken in the history of the Episcopal Church." He was adamant in his refusal to resign.

During the closing hours of convention, the Rev. Roger Hamilton, who retires as standing committee chair to become a member of diocesan council, reiterated the committee's request for the bishop's resignation. "Many of us rose [last year after Doss' address] to thank God for an opportunity to heal as the body of Christ," Hamilton said. "However, the truth is that as the year progressed we saw not only a greater projection of blame on others, but also an increased exploitation of people and process."

Hamilton continued, "Recent revelations of his contempt toward our black brothers and sisters have made it clear that there is no hope for change. It is evident to me that the bishop uses the faith of the Christian community as a weakness to manipulate and coerce. In Bishop Doss we see one for whom the church has become a means to power and control." Hamilton sat down to sustained applause.

Doss remains convinced that the majority of the diocese supports him. "When I go out into parishes each Sunday, I find wonderful support and community," he said at a closing press conference. He dismissed his critics, saying, "If I look at the entire diocese, it's a small minority."

98-2118D

## Mexican meeting offers Episcopal bishops and staff a Hispanic experience

(ENS) In the lush surroundings of Cocoyoc, a 16th century sugar plantation-turned-hotel, a diverse group of bishops and church leaders from New York to California spent three days in February immersed in Hispanic history and culture, discussing "Anglicanism and the Hispanic Experience."

"This is the second time we have offered this immersion experience because there was so much interest in the House of Bishops after our initial 1997 conference," said the Rev. Herbert Arrunategui, the Episcopal Church's staff officer for Hispanic Ministry.

Intending to cover the basic situations confronted in Hispanic ministry, speakers at the conference discussed the important role of family and mother, the popular religiosity confronted daily in Hispanic ministry and the immigrant status of Hispanics in the U.S.

Prof. Alicia Puente of the University of Mexico urged the participants to "begin to understand the story of each other," arguing that listening to "the Word of God in other people's language is one of our biggest challenges." She said that "there is a point where the Gospel is inculturated, surrounded by the best parts of the culture. The importance is the process of being open on one another."

Bishop Fred Borsch of Los Angeles, whose diocese has a history of 60 years in Hispanic ministry, noted the challenge of bringing the Gospel to other cultures "in order for God to be fully heard." Bishop James Stanton of Dallas said that Latin Americans in the US "come to church because it's a pure experience, not Roman Catholic or Anglican. When we talk to any other culture, we talk to their hunger for God."

In a concluding session, the participants were blunt about the future of Hispanic ministry in the Episcopal Church. Bishop Orris Walker of Long Island said it still is shaped "by the personalities" of the clergy. Bishop Leo Alard, the Cuban-born suffragan bishop of Texas, agreed but said that the church "can't wait to find the right people," that it must look for them.

"Until we see brown faces in leadership positions it will be difficult to convince people that it's their church," said the Rev. Canon Carmen Guerrero of Los Angeles, noting that even when it is possible to find leaders it is difficult to find places for them. "Theological education must change. We cannot continue to translate what doesn't work in English into Spanish," she said.

"Too often we hire clergy, attach them to a parish and expect miracles," said Arrunategui. "Too often Hispanic ministry is started for the wrong reasons. And many times Spanish clergy are not good at working in a team setting. When clergy leaves, ministry collapses." He is convinced that "we need to be bold enough to try different approaches," and not be tied to a congregational model. "It is not a good one for ethnic ministries."

If Hispanic ministry is seen as a parallel ministry, "on the fringe," that is bad ecclesiology, added Alard. It can't be seen as "a thing we can do for our brown brothers and sisters."

"We may have to be prepared for failure," said Borsch, because the church must take a long view for the sake of the Gospel.

98-2119D

## The future of Hispanic ministry

As he looks back over 20 years as head of the Episcopal Church's Hispanic Ministries Office, the Rev. Canon Herbert Arrunategui sees some encouraging signs—and a few discouraging ones.

"I am encouraged by the way dioceses are opening their mission strategies to Hispanic ministry," he said during an interview. In the past too often it has been "a foster child, a project, or part of a broad social agenda." There are signs now that Hispanic ministry is moving, if somewhat slowly, towards the status of an "integrated part of diocesan mission," he said. "It is crucial that Hispanic ministry not be an appendix to other programs. It must be allowed to grow with its own identity, shaped by its own spiritual and cultural idiosyncrasies."

Ministry and money continue to be challenges for developing Hispanic ministries, Arrunategui observed. He is discouraged that the leadership of those ministries "still clings to old patterns, not ready to try some alternative ways of congregational ministry. That's going to be a challenge for some time to come."

In the future, he argues, "we need a better understanding of the church. It is still too culturally centered, too personality-centered." And he is deeply concerned about clergy in the future, convinced that leadership for the future must come from Hispanic congregations themselves. "That is possible, but it will take some time," he said.

In the meantime, his office will continue to serve as an advocate, providing some seed money and trying to link different groups in the church who are interested in Hispanic ministry—especially dioceses, seminaries and decision-making bodies like the House of Bishops. Interest is growing, he observed, with more openness.

Arrunategui is still worried that change is coming too slowly, that the laity, especially the growing Hispanic middle class, is getting impatient. The appeal of the Episcopal Church is still strong, he believes, because of the familiar catholic shape of the church and its worship. And he points out that the Episcopal Church carries much less dogmatic baggage, much more freedom.

Yet Hispanics have not always felt welcome in Episcopal churches, as he said in an introduction to a study his office did several years ago on "strategies for renewal." While Hispanic communities in the United States are growing and Hispanics are finding their way into Episcopal parishes, "there is a widespread perception that they are not truly welcome in the church, either as parishioners or clergy. Their cultural background is frequently ignored or is not respected in the liturgy and the pastoral care they receive. They often confront stereotypical concepts of who they are, both as Hispanics/Latinos and as children of God," he wrote.

While the need for multi-culturally sensitive clergy is an obvious one for the whole church, Arrunategui acknowledged that "changes are painful, but the new reality in our society and church ministry makes it inescapable that we begin now to bring about a renewal in the way we prepare our future leaders."

—by James Solheim, director of news and information.

98-2113

## Bishops describe breakthrough at their retreat in North Carolina

By James Solheim

(ENS) The bishops of the Episcopal Church emerged from a closed retreat in the mountains of North Carolina brimming with optimism that they had experienced a “breakthrough” in their pursuit of collegiality.

The March 5-10 meeting at the Kanuga Conference Center is the seventh meeting since a rancorous House of Bishops meeting at the 1991 General Convention led former Presiding Bishop Edmond Browning to move the bishops into an unprecedented series of executive sessions and later propose the Kanuga retreats.

Last year’s session was marked by some anxiety as the bishops faced a General Convention in Philadelphia and a host of potentially divisive issues—and the election of a new presiding bishop.

As he waited for his van to the airport, Bishop Ted Gullick of Kentucky seemed to express the feelings of many of his colleagues. “We just experienced five days of transformation,” he said, “where we climbed out of our liberal vs. conservative trenches and met each other in a deeper spiritual place, a place of gifted honesty.”

Introducing a group of about 20 bishops who had agreed to meet with the press at the end of the meeting, Presiding Bishop Frank Griswold said that the meeting had been marked by “a deeper level of community” where participants spent more time discussing “blessings than impediments.” He pointed out that 155 bishops attended, “the largest number ever.”

### Collegiality is possible

As the microphone moved around the circle, the bishops recited a litany of hope for the future. Geralyn Wolf of Rhode Island said that the meeting proved to her that “collegiality is possible, community is possible, hope is here.” Catherine Roskam of New York attributed the “fulfilling time together” to a difference in tone and pace,” making possible conversations in “some surprising configurations.”

Frank Gray of Northern Indiana said that it was the “best time I’ve had in a House of Bishops meeting in 12 years.” He said that it was “a time of unity when our spiritual roots were plumbed.”

Gray and others gave most of the credit to a series of presentations by Griswold. Charles Bennison of Pennsylvania said that he was “overwhelmed” by the presiding bishop’s “gifts of intellect and his ability to teach.” And he strongly endorsed Griswold’s observation that “our ability to live with the tension of ambiguity is our gift to American society.”

Mary Adelia McLeod of Vermont said that she had been “nurtured by this meeting in a way I have not felt before.” As a result, she expressed a “tremendous hope for our life together.” Charles Keyser, bishop for the Armed Forces, said that he was

convinced that regular worship, three times a day, “undergirded everything we did” and helped create a positive climate for conversation.

### **Ripple effect?**

William Smalley of Kansas said that the “present moment in history” was made possible by a seven-year process that brought the bishops to a point where they were ready for a breakthrough. Previous meetings “paved the way,” added David Bowman of Western New York in a quick airport interview. “It finally all came together.” It helped, he said, not to be “inundated with an outside agenda so we could focus on Griswold’s vision.”

The optimism was tempered with realism. Bowman and others warned that “the road won’t be all smooth, we will face challenges in the future.” The bishops committed themselves, for example, to continue their struggle the sin of against racism in what Chester Talton of Los Angeles called “a more sensitive theological and spiritual way.”

Wallace Ohl, the new bishop for Northwest Texas, said that he had heard the “horror stories” about previous meetings but expressed his gratitude for the “gift of grace” and the opportunity to make friends with colleagues who had a different perspective. Yet he argued that the church “must be willing to face the issues,” while trying to avoid being “issue-driven.”

Several bishops pointed to what they hoped would be a “ripple effect” throughout the church. Chris Epting of Iowa expressed relief that the bishops had moved from the highly politicized climate at Phoenix to a “replenishing” of their spirituality. And watching Griswold teach from his own spiritual gifts may encourage other bishops to “reclaim that part of their role,” he said.

“The church at large should rejoice,” said Roskam, “because this meeting will help disperse cynicism” and offer the church evidence that the bishops were determined to “exercise spiritual leadership.”

The presence of newly consecrated bishops, most of whom don’t even remember the issues at Phoenix, helped change the tone of the conversations, some bishops observed. “We came here with great expectations,” said Bishop Robert Ihloff of Maryland. The meeting comes in the “fullness of time,” he added, “when most of us are yearning to move on with the church’s mission, to move beyond divisive issues.”

98-2114

## **Former Presiding Bishop John M. Allin dies**

(ENS) John Maury Allin, the 23<sup>rd</sup> presiding bishop of the Episcopal Church from 1973-1985, died March 6, 1998, after suffering a stroke while undergoing treatment for cancer. He was 76.

Bishop Allin served during a time of significant change in the church and society. During his term the Episcopal Church ordained women as priests and revised its *Book of*

*Common Prayer*—both issues that divided the church. At the same time, the church embarked on its most successful fund-raising effort as it continued to be embroiled in social issues in a rapidly changing culture.

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“As one who has been ordained bishop by him, and is privileged to follow him in the office of presiding bishop, I hold in particular honor Bishop Allin’s faithful and always gracious service to our church and our Lord.”

### **“A great gift to the church”**

“Jack was a very dear friend and someone for whom I had deep respect and love,” said former presiding Bishop Edmond Browning in a telephone interview. “That came because of his humanity and his sense of vulnerability about himself and the life of the church. He commanded respect from quarters that differ greatly because he reached out to listen and respond with as much integrity as he possibly could to each situation. He was a leader in a time of a lot of growing diversity.

“Jack always had his heart and eyes on the mission of the church and he will always be remembered rightfully so for that vision as it was known in the Venture in Mission program,” said Browning, who succeeded Allin in 1985. “His heart led him into issues – and I know there were some social issues on which he spoke out very bravely. He didn’t back away from the issues.

“I also think Jack was a mediator and one who worked hard for the unity of the church and respect for dignity of all people’s ministries,” Browning said. “He was a great gift to the church and will be greatly missed.”

### **Faced immediate crises**

Allin, who served as bishop of Mississippi from 1966-1973, succeeded Presiding Bishop John E. Hines, who resigned in 1973 under harsh criticism for his social action programs and budget decisions.

Characterized by some as theologically conservative but socially progressive, especially in fighting racism, Allin was elected in October 1973 as the church was losing members and facing tensions over liturgical changes and the ordination of women.

A month after assuming office in June 1974, Allin faced his first crisis when 11 women were ordained in Philadelphia before the Episcopal Church had reached a formal decision to ordain women as priests and bishops. Although he personally opposed the ordination of women, his statements were cautious and deliberately impartial. Allin had written to the women before the service asking them to “reconsider your intention to present yourself for ordination before the necessary canonical changes were made,” but the ordinations took place on July 29, 1974.

Allin immediately called an emergency meeting of the House of Bishops, which voted overwhelmingly to declare the ordinations invalid but later agreed to call them “irregular.” But Allin prevented the House of Bishops from filing charges against the bishops who ordained the women. “We cannot get involved in judicial process,” he

wrote, "not because anybody is frightened, but because we don't have that sort of energy."

After the church's General Convention voted in 1976 to permit the ordination of women, Allin maintained his position of having "no position." But a year later, at the House of Bishops meeting in Port St. Lucie, Florida, Allin announced that he was a "presiding bishop who is unable to accept women in the role of priest." He offered to resign, but the bishops unanimously passed a resolution affirming his leadership and respecting his "right to hold a personal conviction on this issue." They also adopted a "statement of conscience" which affirmed that "no bishop, priest, or lay person should be coerced or penalized in any manner " for opposing women's ordination.

The battle over women's ordination was far from over. The option for a bishop to exercise the Port St. Lucie Statement to block the ordination of women was only clarified last summer by General Convention, which voted to enforce uniform adherence to the canons on women's ordination.

Allin admitted in a 1985 interview regarding women's ordination that, personally, "I had to get out of that argument. My role [as presiding bishop] was to keep the two sides in conversation and to have the church do what she said she would do—ordain women priests."

Another major controversy in the church under Allin's leadership was adoption of a new *Book of Common Prayer* and hymnal in 1979. Although revisions had been underway since the 1950s, the initial approval of the new services was adopted by the same General Convention which approved women's ordination.

Although not as explosive as the ordination questions, the Prayer Book revisions nevertheless produced significant vocal opposition and resulted in the formation of at least four breakaway churches and the loss of thousands of members.

### **Venture in Mission**

Allin is often associated with one of the most successful fund-raising and leadership drives in the church's history known as--Venture in Mission.

Initiated by the General Conventions in 1970 and 1973 to "release the human and financial resources of the church," Allin endorsed and supported Venture in Mission as a way to refocus the church's energy in missionary activity at home and abroad. He said it was "the program of the church [which] provides the primary criterion for all of our programs." The goal was to raise \$100 million for special mission and missionary projects. By 1985, more than \$170 million had been raised in 85 dioceses and the focus was most in educating members about ministry possibilities as well as fund-raising and stewardship.

"Venture in Mission is more than a fundraising effort," Allin wrote. "It is a sacramental adventure—a challenging opportunity for every Episcopalian to gain new insights and to make a new commitment to the mission of the church."

### **Legacy of reconciliation**

In his book, *The Episcopal Church's History: 1945-1985*, author David Sumner wrote of Allin's leadership:

"As history passes, John Allin's contributions as presiding bishop will be increasingly valued. It is difficult to measure his leadership through such recent historical

perspective. When he was elected in 1973, however, the Episcopal Church was torn, divided, and rapidly losing membership. The 1985 (General) Convention was characterized as one of the most harmonious and unified in history. By that time, membership losses had leveled off and increases in membership were evident. In 1973, the national church budget was \$13.6 million. Twelve years later under Allin's leadership, it had doubled to \$27.5 million.

"In 1985, John Allin addressed the last Executive Council meeting he would preside over, stating that reconciliation was the primary goal of his administration. 'Our Lord's mission was to reconcile us with God and each other,' he stressed at the meeting held in Memphis, Tennessee. Allin fought hard to avoid schism after the 1976 General Convention which voted to admit women to the priesthood. The fact that the Anglican schismatic movement has had such limited success, a small chapter in American church history as one historian stated it, could be largely credited to Allin."

### **Pastoral concern and humor**

Born in Helena, Arkansas, on April 22, 1921, Allin was graduated from the college and seminary at the University of the South in Sewanee, Tennessee. He also held a master's degree in education and honorary doctorate of law from Mississippi College in Clinton, as well as other honorary degrees. He also served as chancellor of the University of the South from 1973-1979.

"Bishop Allin came into the leadership of the church at a time when it was greatly challenged," said the Rt. Rev. Don A. Wimberly, bishop of the Episcopal Diocese of Lexington and chancellor of the University of the South. "He brought a pastoral concern that was needed, he brought a lot of humor to it, and he was a great visionary and a great leader."

Ordained a deacon in 1944 and priest the following year by Bishop R.B. Mitchell, Allin served congregations in Arkansas and Louisiana before being elected president and rector of All Saints' Junior College in Vicksburg, Mississippi, in 1958, a post he held until his election as bishop in 1961.

He served many posts in the national church, including a six-year term on the Executive Council as chair of the communications committee, and as a member of the Ecumenical Standing Committee and the Joint Committee on Church and Contemporary Issues. At the time of his election as presiding bishop he was chair of the Joint Committee on Ecumenical Relations of General Convention and was a member of the commission's Anglican-Roman Catholic Consultation.

Allin is survived by his wife of 48 years, Ann, and four children: Marcie Skelton and John, Jr., of Jackson, Mississippi; Kelly Ann Butler of Cincinnati, Ohio; and Frances Elizabeth Hazel of Brevard, North Carolina; and 12 grandchildren.

98-2115

## John Maury Allin buried at Sewanee

by Sarah Moore

(ENS) The Sewanee community, family members, former college classmates, and bishops of the church bid a somber farewell to a gracious leader of the Episcopal Church on Saturday, March 14.

Bishop John Maury Allin, 76, was remembered in a service of the burial for the dead and in the celebration of the Eucharist in thanksgiving for his life and ministry as more than 300 people gathered in All Saints' Chapel on the University of the South in Sewanee, Tennessee, on a sunny March morning.

Bishop Don A. Wimberly of Lexington, chancellor of the university, conducted the service, joined by former and current bishops of Mississippi, bishops Duncan M. Gray and Alfred "Chip" Marble, and bishops Victor Scantlebury and Judson Child. Reading lessons were former and current vice-chancellors of the University, Robert Ayres and Samuel Williamson.

Tributes were received from the archbishop of Canterbury and Terry Waite, former assistant for Anglican Affairs and envoy to Beirut."

In a homily Bishop William Sanders said, "He was a warm and compassionate friend. Jack Allin offered his humanity with his remarkable gifts and human frailty...He had an outrageous but gentle sense of humor, never taking himself too seriously, and risking himself to give of leadership."

"Allin had a profound commitment to the unique mission of this university," said Sanders, a Sewanee classmate and retired bishop of East Tennessee, noting that "Jack's proudest moment was that of being fire chief to the university."

Following the Eucharist, the congregation formed a procession to walk from the chapel to the university cemetery. As the procession moved down University Avenue it passed an intersection at which stood the university's gleaming red fire truck with student firefighters standing at attention to honor the former chief.

At the graveside, another Sewanee classmate and college roommate, the Rev. David Collins, former president of the House of Deputies, read the service of committal of ashes to the earth. Family members and friends, beginning with eldest son John Jr. and Allin's wife of 49 years, Ann, took turns to shovel earth into the grave.

Allin is the 10th bishop to be buried in the university cemetery, a site where more Episcopal bishops are buried than any other one place in the United States.

In his tribute, Waite talked about the support he received from Allin, especially "when I was involved with the Lebanon Hostage crisis. He was always ready to use his influence to open doors and provide practical assistance. He did so without fuss or bother and without ever seeking or needing the limelight. He was a genuine, humble, and modest man and it was these qualities above all that made him such a lovable and trusted friend to so many."

Waite added, "For me Jack was simply a wonderful Christian man. He never wore his faith on his sleeve. He carried it in his heart."

98-2116

## **Churches respond to El Nino damage**

(ENS) Episcopal Churches appear to have escaped major damage from El Nino's lashing storms along the West Coast of the United States and in Latin America. But thousands of dollars in aid are being funneled through church agencies to assist victims of this winter's vicious storms.

During the past four months—and especially in February—El Nino-influenced storms have wreaked havoc along the West Coast, causing an estimated \$500 million damage in 40 California counties which have been declared federal disaster areas because of floods, mudslides and collapsed roads.

The Presiding Bishop's Fund for World Relief has already released \$50,000 to dioceses in California, Peru, Ecuador and Bolivia. Future appeals are expected as officials calculate long-term damages, according to Nancy Marvel, director of grants for the fund.

"Each year we are responding to more than \$1 million in requests for natural disasters around the world," Marvel said. "We also find that it is often four to five weeks from the time a disaster is seen in the headlines to the time a diocese requests assistance from the fund." Marvel said more requests for emergency aid are expected before the end of spring.

El Nino is a rapid, dramatic warming of the sea-surface temperature in the tropical Pacific Ocean. The cyclical weather pattern repeats every few years and alters weather conditions for many months in areas thousands of miles from the source. Peruvian fishermen named the weather phenomenon El Nino after the Christ child because its affects typically peak in December. The weather pattern can cause unusually heavy rains in some areas and severe drought in other regions.

### **West Coast reports damage**

One of the first grant requests came from the Diocese of Los Angeles, where Bishop Frederick Borsch reported that more than 14 congregations had experienced some damage. "We are now just beginning to realize how wide the scope of damage is to our churches and more importantly to our people from this latest wave of El Nino-driven storms."

The PB's Fund responded with a \$25,000 emergency grant and is working with diocesan officials to confirm damage and estimate future requests, Marvel said. Dioceses throughout California also were being contacted for reports of damage, although no additional requests had been filed, Marvel said. "It may be weeks or months before we see requests as dioceses assess their needs."

### **South America hit hard**

Churches in Ecuador, Bolivia and Peru also appealed for assistance through Church World Service (CWS), the international relief agency coordinated by the National Council of Churches.

"El Nino is taking an unusually heavy toll on Latin America, with heavy rains and flooding common in some areas," according to the Rev. Rodney Page, executive director of CWS. In Bolivia, an early February storm caused a landslide that killed at least 40 people, he reported.

Continuous heavy rains in Ecuador also caused major destruction in many provinces, in some areas sweeping away entire communities with flooding and mudslides, killing hundreds, according to CWS reports. In rural areas, flooding also has caused illness, such as cholera, typhoid fever, stomach ailments and other maladies. Farming, manufacturing and other occupations also have been ruined, meaning long-term devastation is likely, CWS said.

The Presiding Bishop's Fund authorized a \$10,000 emergency grant to coordinate efforts with CWS, Marvel said.

### **Episcopal Church in Peru needs help**

Julio Montoya, vicar general of the Asociacion de la Iglesia Anglicana Episcopal del Peru, reported that more than 56,270 families have lost their homes and 130 people have been killed this winter by El Nino storms.

Montoya, who wrote to Marvel in February, also reported that an estimated 56 percent of agricultural production has been damaged. Peru also has suffered an estimated \$2 billion in commercial damage, he said. The Episcopal Church in Peru, along with Roman Catholics and other denominations, "have given everything according to their possibilities," he said.

The Presiding Bishop's Fund authorized an emergency grant of \$15,000.

Scientists studying the El Nino storms said recently that even though the West Coast seems to have been spared recently, the worst could be yet to come.

"The fat lady hasn't sung yet," said Michael McPhaden of the Pacific Marine Environmental Laboratory in Seattle in published reports.

98-2117

## **Convention in Diocese of New Jersey spurns bishop's attempts at reconciliation**

**by Jerry Hames**

(ENS) A long-festering feud between Bishop Joe Morris Doss and many clergy and lay leaders in the Diocese of New Jersey erupted at the diocesan convention March 13-14 with a resounding defeat of the bishop's supporters on diocesan appointments and committees and a renewed call for his resignation.

The convention, which met at Atlantic City's Sheraton Convention Center Hotel, approved a revised, balanced budget of \$1,996,691 for 1998, a drop of \$650,000 from the

'98 budget approved just a year ago. Newly elected treasurer Peter Hausman told a budget and finance hearing that 34 parishes are now withholding funds from the diocese for a variety of reasons.

The new budget cuts to the bone many diocesan programs and eliminates others, such as evangelism and communications. The budget wipes out all \$515,000 once budgeted for the national church, eliminates a \$6,000 grant to Province II whose synod the diocese is hosting in May, reduces small grants to diocesan missions from \$120,000 to \$9,000, and cuts funds to the cathedral from \$20,000 to \$10,000.

While the diocese suffered without a treasurer and a chief financial officer in the months leading to convention, it now appears that it may now be without legal counsel. The standing committee declined to approve Richard D. Catenacci, the bishop's nominee for chancellor, and Catenacci withdrew at the last minute a resolution, which asked the convention to direct the standing committee to concur in the bishop's reappointment. The chancellor was shouted down at one stage when he attempted to address the convention.

Much of the action taken during the two-day convention centered upon the elections, the budget and several canonical changes, which tighten financial controls, extends auditing to discretionary funds and gives diocesan council the right, with the standing committee's approval, to seek outside legal counsel

### **Bishop refuses to resign**

In his address to the 214<sup>th</sup> convention, Doss said the call from the standing committee and diocesan council last fall for his resignation "is one of the more extreme actions taken in the history of the Episcopal Church." He was adamant in his refusal to resign.

"My decision to stay the course is the result of a desire to fulfill my call and my vocation," he said. "My decision to stay the course has to do with what it means to be an Anglican now ... and what it means to be an Anglican with a sense of mission." He drew upon his experience at the House of Bishops a week earlier in which the bishops engaged in circle dancing and Presiding Bishop Frank T. Griswold shared an ancient image of the Trinity as "the circle dance of dispossession."

Doss continued, "It is time for us in the Diocese of Jersey to attest to that which is at the center of our Christian identity. It is time for us to join hands and follow the Trinity in a circle of dispossession. Listen, please, if you hear only one thing I say. We do not find our truth in the spirit of division and separation and personal possessiveness. We find truth in communion," Doss said.

Unlike last year, when Doss admitted to convention that he had made mistakes and received a standing ovation, his address was greeted with stony silence. A sprinkling of applause rippled among the 750 delegates and some stood to show their support. The majority declined the bishop's invitation to dance with him by defeating each and every candidate put forward as part of a "restoration coalition," a widely circulated voter's guide listing that endorsed a list of candidates who support the bishop.

Doss is now faced with a treasurer who does not support him and a diocesan council and standing committee which want his resignation.

### **Audit report critical of expenditures**

During the closing hours of convention, the Rev. Roger Hamilton, who retires as standing committee chair to become a member of diocesan council, reiterated the committee's request for the bishop's resignation. "Many of us rose [last year after Doss' address] to thank God for an opportunity to heal as the body of Christ," Hamilton said. "However, the truth is that as the year progressed we saw not only a greater projection of blame on others, but also an increased exploitation of people and process."

Hamilton continued, "Recent revelations of his contempt toward our black brothers and sisters have made it clear that there is no hope for change. It is evident to me that the bishop uses the faith of the Christian community as a weakness to manipulate and coerce. In Bishop Doss we see one for whom the church has become a means to power and control." Hamilton sat down to sustained applause.

Seven representatives from the diocese, including the former treasurer, former chief financial officer, standing committee chair and former head of the diocesan wellness committee, said that they met with Presiding Bishop Frank T. Griswold a week before the convention to discuss the impasse. They said after the convention that they would seek a second meeting with Griswold, although the presiding bishop lacks jurisdiction over the actions and behavior of diocesan bishops.

Criticism of Doss increased days prior to the convention when the *Trenton Times* reported that the bishop had misused his discretionary fund as a source of interest-free loans to himself. A report by diocesan audit committee, which the committee claimed the bishop tried to block, cited "inappropriate expenditures" for the bishop's personal use. The funds were subsequently repaid, in whole or in part.

The diocesan chancellor called for a retraction and apology from the newspaper and, according to some spokespeople, threatened legal action.

Doss remains convinced that the majority of the diocese supports him. "When I go out into parishes each Sunday, I find wonderful support and community," he said at a closing press conference. He dismissed his critics, saying, "If I look at the entire diocese, it's a small minority."

**--Jerry Hames is editor of Episcopal Life, the church's official newspaper.**

98-2118

## Mexican meeting offers Episcopal bishops and staff a Hispanic experience

by Carol E. Barnwell and James Solheim

(ENS) In the lush surroundings of Cocoyoc, a 16th century sugar plantation-turned-hotel, a diverse group of bishops and church leaders from New York to California spent three days in February, immersed in Hispanic history and culture, discussing "Anglicanism and the Hispanic Experience."

Bougainvillea-draped aqueducts feed pools in the ancient site just southwest of Mexico City where Mayan rulers once came to rest and play. "We chose this site specifically to impress our guests with the beauty and history of Latin America," said the Rt. Rev. Sergio Carranza-Gomez, Bishop of Mexico. "People were praying and writing books here more than 100 years before the first church was built in Virginia," he added, arguing that it is vital to the success of any Hispanic ministry to break the stereotype of the "illiterate immigrant."

The conference was offered to bishops and staff involved in or planning Hispanic ministries in their dioceses and grew out of a longer, summer program offered at the Seminario de San Andres, Mexico City (*see Resource section*). It provided personal interaction between cultures as the group worshiped in Spanish and heard prominent Hispanic teachers and leaders discuss the family and religious background of the Latin American culture. "This training is one of the many, valuable things that the Diocese of Mexico can offer to the whole church," said Bishop Carranza.

"We wanted to create a spiritual and cultural experience for our guests," said the Rev. Canon Herbert Arrunategui, staff officer for Hispanic Ministries at the Episcopal Church Center and board member for the Hispanic Trust Fund, both co-sponsors of the conference with the Diocese of Mexico. "We, in the United States, need to know the background of those members in our congregations," he said.

"This is the second time we have offered this immersion experience because there was so much interest in the House of Bishops after our initial 1997 conference," Arrunategui explained.

Intending to cover the basic situations confronted in Hispanic ministry, speakers at the conference discussed the important role of family and mother, the popular religiosity confronted daily in Hispanic ministry and the immigrant status of Hispanics in the U.S.

### History of Christianity in Latin America

In the first 300 years of colonial dependency, following the Spanish Conquest, indigenous peoples were considered "objects of evangelization, not as subjects of a shared Gospel," said Dr. Alicia Puente, professor at the University of Mexico and a vice president for the Center for Historical Studies of the Church in Central America. She

expressed concerns that the same colonial spirit toward Hispanics is present today and warned that "theology without history is absurd."

She outlined the arrival of Christianity in Latin America beginning with the Spanish, then the Huguenots in Florida in the 17th century, the Moravian Church in the Guyanas and Nicaragua in the 18th, and the Anglicans in 1872 while many other groups arrived in the Caribbean. "Christianity in Latin America began to create its own identity with these many tones," she said, mingled with the "presence of the Spirit [that] was here long before the arrival of Christianity in 1492."

Puente urged the participants to "begin to understand the story of each other," arguing that listening to "the Word of God in other people's language is one of our biggest challenges." She said that "there is a point where the Gospel is inculturated, surrounded by the best parts of the culture. The importance is the process of being open on one another."

Bishop Fred Borsch of Los Angeles, whose diocese has a 60-year history in Hispanic ministry, noted the challenge of bringing the Gospel to other cultures "in order for God to be fully heard." Bishop James Stanton of Dallas said that Latin American's in the US "come to church because it's a pure experience, not Roman Catholic or Anglican. When we talk to any other culture, we talk to their hunger for God."

### **Evangelism through Popular Religion**

The Rev. Benjamin Bravo, whose church sits in a very poor neighborhood in Mexico City, explained that powerful images from Aztec history, mixed with African, Spanish and Arabian influences of the Conquistadors, are present in today's Roman Catholic culture in Latin America.

Bravo, educated in Brussels and Hong Kong, is a professor of popular religiosity and enthralled his audience with an explanation of the Virgin of Guadalupe and her Aztec roots. What began as the mother of Aztec gods, became the Virgin of Guadalupe with the colors of the gods, stars, even the symbol of the Aztec god Quetzalcoatl, all brought forth by a "lowly" peasant, someone the Indian could relate to.

"The seed of evangelism is here, not because we believe it," said Bravo, "but because it's the tree where the people live. The challenge comes in moving from this to the reign of God." It is too easy, he warned, to continue the rituals and forget the meaning. Evangelism is based on gently moving people to a fuller understanding of the Christian meaning, "mixing my faith with their faith" and mutually enriching one another.

"You don't start with the doctrine of the Holy Trinity but with small things, begin where you find them, realizing that they are primarily interested in the ritual itself, not lots of meaning."

Bishop Catherine Roskam of New York was delighted to learn the significance of the Virgin of Guadalupe. She said that the image had been removed from a Hispanic church in her diocese and when the priest died, the congregation demanded to have it back. "They never forgot," Roskam said, "It's part of who they are." Bravo agreed, saying "The Gospel doesn't have a culture. Find where God is incarnate and start there."

Bishop John Howe of Central Florida found it dangerous to revision the Virgin of Guadalupe in evangelism. "My reaction is to say 'You have a wonderful story, a shadow of a better one. Let us tell you the better one.'"

## **Exile or immigrant**

Luis Leon arrived in the United States as an adolescent. While his parents remained in Cuba, he was becoming less Cuban and more American. "I'm the one and one-half generation. I was too young to be Cuban and too old to be truly American."

Now the rector of St. John's, Lafayette Square, Washington, D.C., Leon believes these are exciting times for the church as it faces the challenge of creating a place for Hispanics. "Anglicanism provides a broad theological umbrella under which many people can fit," he said.

Drawing a distinction between the exile, who wants to return home, and the immigrant, eager to make a new life, Leon argued that the church must help people make the change. "Churches for exiles have no future," he said.

Borsch expressed the concern that the Episcopal Church was not ministering effectively in Spanish to children. "They are the immigrants," he said. "We reach out to their parents and we lose them."

Leon agrees. "Spanish ministry is not a program it is who we are," he said. "Are we going to be open enough to allow this to change who we all are as a church? That's tough."

Describing the dominant role of "mother" and absence of father in families, Patricia Cotreras, a professor at the Theological Community, Mexico City, encouraged Hispanic ministries that reached out to women. The Rev. Daniel Cabellero, a member of the Hispanic Trust Fund, affirmed this approach, relating several years of failed attempts to reach his Hispanic congregation with ministries to men. "When we developed a women's support group and then moved into a worshipping community, we began to have success."

## **Taking the long view**

In a concluding session, the participants were blunt about the future of Hispanic ministry in the Episcopal Church. Bishop Orris Walker of Long Island said it still shaped "by the personalities" of the clergy. Bishop Leo Alard, the Cuban-born suffragan bishop of Texas, agreed but said that the church "can't wait to find the right people," that it must look for them.

"Until we see brown faces in leadership positions it will be difficult to convince people that it's their church," said the Rev. Canon Carmen Guerrero of Los Angeles noting that even when it is possible to find leaders it is difficult to find places for them. "Theological education must change. We cannot continue to translate what doesn't work in English into Spanish," she said.

"Too often we hire clergy, attach them to a parish and expect miracles," said Arrunategui. "Too often Hispanic ministry is started for the wrong reasons. And many times Spanish clergy are not good at working in a team setting. When clergy leaves, ministry collapses." He is convinced that "we need to be bold enough to try different approaches," and not be tied to a congregational model. "It is not a good one for ethnic ministries," he said.

If Hispanic ministry is seen as a parallel ministry, "on the fringe," that is bad ecclesiology, added Alard. It can't be seen as "a thing we can do for our brown brothers and sisters."

"We may have to be prepared for failure," said Borsch, because the church must take a long view for the sake of the Gospel.

**--Carol Barnwell is communications coordinator for the Episcopal Diocese of Texas and Editor of the Texas Episcopalian. James Solheim is director of news and information for the Episcopal Church.**

98-2119

## The future of Hispanic ministry

As he looks back over 20 years as head of the Episcopal Church's Hispanic Ministries Office, the Rev. Canon Herbert Arrunategui sees some encouraging signs—and a few discouraging ones.

"I am encouraged by the way dioceses are opening their mission strategies to Hispanic ministry," he said during an interview. In the past too often it has been "a foster child, a project, or part of a broad social agenda." There are signs now that Hispanic ministry is moving, if somewhat slowly, towards the status of an "integrated part of diocesan mission," he said. "It is crucial that Hispanic ministry not be an appendix to other programs. It must be allowed to grow with its own identity, shaped by its own spiritual and cultural idiosyncrasies."

Ministry and money continue to be challenges for developing Hispanic ministries, Arrunategui observed. He is discouraged that the leadership of those ministries "still clings to old patterns, not ready to try some alternative ways of congregational ministry. That's going to be a challenge for some time to come."

In the future, he argues, "we need a better understanding of the church. It is still too culturally centered, too personality-centered." And he is deeply concerned about clergy in the future, convinced that leadership for the future must come from Hispanic congregations themselves. "That is possible, but it will take some time," he said.

In the meantime, his office will continue to serve as an advocate, providing some seed money and trying to link different groups in the church who are interested in Hispanic ministry—especially dioceses, seminaries and decision-making bodies like the House of Bishops. Interest is growing, he observed, with more openness.

Arrunategui is still worried that change is coming too slowly, that the laity, especially the growing Hispanic middle class, is getting impatient. The appeal of the Episcopal Church is still strong, he believes, because of the familiar catholic shape of the church and its worship. And he points out that the Episcopal Church carries much less dogmatic baggage, much more freedom.

Yet Hispanics have not always felt welcome in Episcopal churches, as he said in an introduction to a study his office did several years ago on "strategies for renewal." While Hispanic communities in the United States are growing and Hispanics are finding their way into Episcopal parishes, "there is a widespread perception that they are not truly welcome in the church, either as parishioners or clergy. Their cultural background is

frequently ignored or is not respected in the liturgy and the pastoral care they receive. They often confront stereotypical concepts of who they are, both as Hispanics/Latinos and as children of God," he wrote.

While the need for multi-culturally sensitive clergy is an obvious one for the whole church, Arrunategui acknowledged that "changes are painful, but the new reality in our society and church ministry makes it inescapable that we begin now to bring about a renewal in the way we prepare our future leaders."

**--by James Solheim, director of news and information.**



## news briefs

98-2120

### **Presbyterians retain ban on openly gay clergy**

(ENS) An attempt to soften a church policy in the Presbyterian Church (USA) that bans gay clergy failed by a two-to-one margin. A proposal to replace a church law that bans ordained ministers, elders and deacons from any sexual activity outside of marriage with one that would have asked them to "demonstrate fidelity and integrity in marriage or singleness and in all relationships of life" was turned back by voting at the local presbytery level. The Rev. Jack Haberer of Houston told the *New York Times* that the vote showed the "center of the church" believed that "sex belongs inside a marriage and we want our leaders to model that."

### **Clergy team issues hopeful report on Chinese religious freedom**

(ENS) A team of three American clergy—a rabbi, a Roman Catholic bishop and an Evangelical pastor—issued a cautiously optimistic report on their 18-day visit to China last month to evaluate the status of religious freedom. "We were encouraged to find that many of the government leaders and citizens we met, people who are daily struggling to help China modernize, realize that tolerance of religious freedom is an important characteristic of all advanced, industrialized nations," the report said. China critics were not impressed, charging that the team failed to gain the release of any of those who are imprisoned and the report would be used by the Clinton administration in attempts to ease human-rights pressures on China. The team said that the visit laid the foundations for future dialogue. They visited 28 religious communities and sites in seven cities, including a prison in Tibet, but were not allowed to meet any dissidents. The report also cited continuing persecution of Chinese church leaders whose activities are not registered with the government.

### **Tutu speaks out on homosexuality and the WCC**

(ENI) The World Council of Churches (WCC), if it wants to remain credible, must take a positive stand on homosexuality at its next assembly in Harare, Zimbabwe, declared Desmond Tutu, former Anglican archbishop of Capetown, South Africa. Tutu said that since the WCC was not boycotting Harare following "reprehensible" anti-gay statements by the Zimbabwean president, Robert Mugabe, the organization had to take a stand on the issue. Over the past four years, Mugabe has virulently denounced homosexuality, calling homosexuals "pigs" and "perverts," and describing homosexuality as a "Western perversion" unknown in African culture. The WCC's assembly, which

takes place every seven years, will be held on the campus of the University of Zimbabwe in Harare from December 3-14, 1998. The choice of venue has proved controversial because of Mugabe's remarks, and one Dutch Protestant church has announced it will not attend because of this. However, many of the WCC's African member churches, along with the WCC's governing bodies, believe that changing the venue would offend African Christians. The WCC has negotiated with the Mugabe government to ensure that it can conduct its assembly without interference from the government.

### **Openly gay candidate emerges on slate for bishop in Newark**

(ENS) The Rev. Gene Robinson, canon to the ordinary in New Hampshire and executive for the New England province, is one of five candidates to emerge on the slate for bishop of Newark to succeed Bishop John Spong. He is the first openly gay priest to appear on a list of candidates in the Episcopal Church. Marge Christie, co-chair of the 24-member nominating committee, said that Robinson was "totally open," even though "he knows there will probably be more focus on him than he would like and we would like, but he's committed and we're committed to his nomination." The candidates will spend time in the diocese in May and the election will be at a special convention June 6. All bishops in the church must receive the consents of half of the standing committees in other dioceses, and half of the bishops, before they can be consecrated.

### **Presiding Bishop featured speaker at Trinity Institute**

(ENS) Presiding Bishop Frank T. Griswold, will be the featured speaker at Trinity Institute's 29<sup>th</sup> National Conference, "Acquiring a Listening Heart" on May 26-28, 1998. The conference will explore and illustrate ways in which people can learn to hear God's truth in one another, what Griswold calls "my truth giving room, giving space, giving welcome, to your truth." He will give the opening sermon and two talks on the art and practice of listening for the Word of God in all its varied forms: written, spoken, and embodied. The conference also features authors Fred Buechner and Gail Godwin. Buechner is the author of more than 25 books, including sermons, novels, theological essays, and autobiographical memoirs on the theme of listening to God. Godwin, the author of 10 novels and two collections of short stories, will read from her new novel "Evensong," to be published next year. The conference will be broadcast live from Trinity Church, Wall Street, via satellite over the Episcopal Cathedral Teleconferencing Network (ECTN). To get further information on how to attend either the live event or a satellite downlink call (800) 559-3286, fax 212-602-0722 or email [info@ectn.org](mailto:info@ectn.org).

### **Kenya churches call on U.S. to put pressure on government**

(ENI) Kenya's church leaders recently called for the United States and Britain to bring pressure to bear on the Kenyan government to ensure that the recent tragedies in Rwanda, Burundi, and Somalia are not repeated in Kenya. The church leaders' call for outside pressure demonstrates their sense of alarm as Kenya's ethnic, social and economic problems worsen, following the re-election of President Daniel arap Moi's government last year. Relations between the Kenyan government and the churches have been tense for several years, and have deteriorated rapidly in the last few months. Immediately after the December election, the church leaders tried to urge Kenyans to accept the election

results, but their hopes for improvement in Kenya evaporated quickly as ethnic violence broke out last month, resulting in 200 deaths. The church leaders said the government was implicated in the tribal violence which, they suggested, was directed against ethnic groups who had supported the opposition parties in the election. In a public address, Moi said the churches should keep off politics and instead concentrate on the spiritual needs of the Kenyan people. He said they were engaged in preaching falsehoods and warned them that a Philippine-style revolution would not succeed in Kenya.

## **European church to sign ecumenical charter**

(ENS) European churches--Orthodox, Roman Catholic, Protestant and Anglican--are hoping to sign a "European ecumenical charter" on Easter Sunday in the year 2001 to outline the main tasks for the churches in the new millenium. Monsignor Aldo Giordano, General Secretary of the Council of European (Roman Catholic) Bishops' Conferences stressed that he hoped the charter would be signed not only by members of his conference and the Conference of European Churches (Protestant, Orthodox and Anglican) but also by the leaders of a number of their member churches "on the day of Easter in 2001, when the great feast of the resurrection of Jesus will be celebrated on the same date in all churches." Easter Sunday, April 15, is a highly significant date in 2001, as all the major churches will celebrate Easter on the same day. For the past 400 years, the Roman Catholic Church and the Protestant churches have calculated the date of Easter differently from the Orthodox Churches. From time to time, the two calendars coincide.

## **Mississippi church leaders issue paper on children's issues**

(ENS) Episcopal Bishop Alfred C. Marble, Jr. of Mississippi recently joined Catholic and United Methodist church leaders in releasing a study paper that outlined issues affecting children and recommendations for response. "And a Little Child Shall Lead Them," the 16-page study paper, identifies four focus areas of urgent concern: family support for children in economic distress; mental and emotional development; child care; and health care. According to Bishop Joseph L. Howze of the Catholic Diocese of Biloxi, the document was developed to encourage people of faith to come together at the congregational level and across ecumenical lines to study, reflect, and be moved to action on behalf of children. "We also want to bring community, civic and business leaders into dialogue with the church," Marble said. "We hope to build broad coalitions to address some of the complex issues that are preventing children from reaching their potential. We must provide our society with a future of hope by investing in children. We are clearly reaping the results of not doing so."

## **Griswold names new pastoral development officer**

(ENS) Presiding Bishop Frank Griswold has named Suffragan Bishop Frank Clayton Matthews of Virginia to the position of executive director of the Office of Pastoral Development of the House of Bishops. He will succeed Bishop Harold A. Hopkins, Jr., who is retiring. In making the appointment Griswold said that he had chosen Matthews from a number of nominees presented to him by the committee on pastoral development. "Bishop Matthews's gifts and his involvement on the council for the development of ministry, as well as the committee on pastoral development, make

him eminently suited for his new post," Griswold said. The Office of Pastoral Development is responsible, on behalf of the Presiding Bishop, for systems of pastoral care for bishops, as well as support for dioceses in the episcopal election process, for conferences on effective exercise of ordained ministry, and related matters. Matthews will begin his new work in early June. He and his wife, Martha, plan to continue to live in Virginia.

## Wright elected bishop of Delaware

(ENS) The Rev. Wayne Wright, rector of Grace Church, New Orleans, was elected the tenth bishop of the Diocese of Delaware on February 28. He was elected on the 17<sup>th</sup> ballot. "I am excited and honored to be invited by the people of Delaware to share their ministry," Wright said. "I love the great variety in the church in Delaware and the opportunity it presents us." According to Wright, in his 10 years as rector of Grace Church he "led a diverse, multicultural, urban parish through reconciliation, renewal and growth." The Rev. Rod Welles, co-chair of the diocese's bishop search committee, called Wright's election "a positive compromise." Referring to the originally scheduled election, which took place on February 7 and was postponed after a voting deadlock appeared insurmountable, Welles said, "We had a stalemate. A compromise that day would have been, in a sense, negative, a vote just to get an election; now, after time for reflections and another opportunity for dialogue, we have a positive compromise." Wright is past president of the National Network of Episcopal Clergy Associations and served as secretary to the joint standing committee for nominations of the General Convention.

## People

**The Rev. Canon James Kaestner** recently became chaplain of Nashotah House Seminary. He was rector of St. Luke's, Racine, Wisconsin, for 22 years, retiring in 1997. He is currently interim priest at Trinity Church, Wauwatosa, Wisconsin.

**Joan Marie Johnson**, a visiting professor at Miami University of Ohio, recently received the first triennial Frank Sugeno research award for \$1,000 from the Episcopal Women's History Project (EWHP). Johnson's project, "Recognizing Sisterhood: Episcopal Women and the Interracial Movement in South Carolina, 1919-1950," will trace the role of black and white Episcopal women in the South Carolina Service Commission on Interracial Cooperation. **Dr. Catherine Faver** and **Dr. Alda Marsh Morgan** both received \$500 travel/research grants from EWHP. Faver, a professor of social work at the University of Tennessee, Knoxville, will use the grant to help complete her project of interviewing women on the relationship between their religious beliefs and their work for social justice. Morgan, director of continuing education and D.Min. programs at the Church Divinity School of the Pacific (CDSP) in Berkeley, California, wrote the centennial history of CDSP and will use this grant to write the history of St. Margaret's House, the deaconess and women's training school in Berkeley which operated between 1909 and 1966.

**The Very Rev. G. Cecil Woods, Jr.**, former dean, president and professor emeritus of the Virginia Theological Seminary (VTS), Alexandria, Virginia, died on March 5, 1998. He was 76. Woods held the post of VTS dean from 1969 to 1982. Upon retirement, he was named dean and president emeritus. Following his departure from VTS, he was involved with a number of world hunger programs, founded and chaired the Friends of Sewanee Summer Music Center, and served on the board of the Presiding Bishop's Fund for World Relief.



## *news features*

98-2121

### **Chinese dissident Harry Wu challenges Texas audience to 'know the truth'**

**by Lucy Germany**

Two myths about China are widespread in America believes China's best known dissident, Harry Wu. One is that like Russia, China is a former communist country and second, that there is religious freedom in China.

The first, according to Wu, one of China's most severe and best-known critics, is palpably not true because the communist party, numbering more than 57 million, continues to grow. The second overlooks the fact that the Roman Catholic Church is illegal in China and that no religion is allowed to spread or structure itself beyond the form of a local worshipping community. In this way, religion can become neither a power in China nor a threat to communism.

Wu, who spoke to more than 200 people at Trinity Church in Longview, Texas, in January, is understandably an angry man. His strong feelings against China's communist regime dominate his responses to questions, many of which he has obviously heard before. The answers, to him, are self-evident. China's form of communism is not better than Russia's was and it is not in the process of reform, he says. There is still a gulag in China and women are threatened when they slip through cracks of the one-baby regulation, he insists.

The terseness of his voice exposes his disgust in America's continuing monetary investment in China. That America boycotts Cuba even as Cubans welcome the Pope while the US continues business as usual with China, where religion is still oppressed, is untenable to Wu.

No, China is not getting more like us, he says. The "so-called" openness, the assurance that another Tiananmen Square will never happen again, is ephemeral in the view of Wu. "Chinese people are still ensnared in the regulatory net of the communists and woe be unto them if they test the tyranny of that net," he says, adding that women who become pregnant with a second child are in defiance of the law and are sterilized forthwith.

### **Liberty at risk**

Wu took on the Chinese system 43 years ago when, as a university student in Beijing, he outspokenly criticized the Soviet Union's invasion of Hungary. That began a lifetime of being branded an enemy, 19 of which were spent in Chinese prisons and labor camps. Wu did what few had the courage to do--put his personal liberty at risk in order to take a stand against the injustice he witnessed.

Wu's anger is not directed at the people of China whom he loves and for whom he has hope. Wu's target is the communism under which they labor.

His way of bringing about change is to bring the situation to the attention of the free world by sharing his story and the photographs he took in the Chinese Gulags.

In a world liberally transected by information highways, it is ironic that the government of China still believes the way to change people's attitudes is through forced labor, imprisonment and the abridgment of personal liberties, says Wu. He even accuses the Chinese government of condoning the harvesting of human body parts from prisoners, sometimes even before they are executed.

Wu decries the number of US companies building plants in China, happy to reap the benefits of cheap labor, while they fail to provide decent wages or working conditions for workers. "People who are marginalized by their government are the unmeasured by-products of unacceptable oppression," he says, "and those who are out there, who could and should be protesting aren't doing it because they get economic gain from the status quo." Thus does Wu describe the current conditions in China and America's culpability.

### **What can Americans do?**

"Know the truth," says Wu, who asks Americans to think carefully before buying products made in China since they could be made by prison labor. He further encourages Americans to contact government officials to demand a stronger US voice be raised to allow more freedom to the Chinese people.

If there is hope for China, he says, it will come by way of the young Chinese people who, through education and more access to the ways of the west and democracy, will continue to spawn dissidents such as Harry Wu himself. Their voices are important chinks in the communist armor, he believes, and will eventually lead to a crack in that armor.

US citizens, going to China to teach or to work, can make incremental but important differences. The Gospel message, for which people are hungry, provides a measure of hope, but it struggles against major odds.

Harry Wu, the victim of imprisonment, torture, disrespect has spent a good portion of his life in a personal battle against oppression. Now a US citizen, resident in California, he continues his battle through his non-profit organization, "The Laogai Research Foundation," committed to spreading the truth about Chinese Gulags, publication of his books and speaking throughout the country.

### **Courage and determination**

The audience, which included a number of Trinity Episcopal School as well as Longview High School students, received Wu's message with obvious interest. "He really brought a human face to the issue of human rights in China," said the Rev. Al

Rodriguez, associate rector of Trinity Church." He made us understand that China has perfected the gulag, which Americans have viewed primarily as a Russian atrocity. I was impressed to hear that."

"He gave us a lot to think about," said Lois Nasada, a member of Trinity. "What he said reinforced my fears about the government's current position on China--the whole question of favored nation status for China, given what is happening there."

Wu's message at Trinity was charged with the electricity of courage and determination. The 200 people who turned out for this Trinity Episcopal School of Texas-sponsored appearance came away with a new view of this formidable power. Harry Wu's truth put them in the midst of what may be the major ideological struggle of the next century.

**--Lucy Germany is former editor of *The Texas Episcopalian* and lives in the Diocese of Texas. This article first appeared in *The Texas Episcopalian*.**

98-2122

## **Sudanese Episcopal Church is a bulwark for the Holy Spirit**

**by John Ohmer**

(ENS) While the church continues to pass resolutions calling attention to religious persecution throughout the world, a group of Virginia Episcopalians, joined by a representative from the Diocese of Chicago, went to the Sudan in January to take a close look at the precarious situation facing the Episcopal Church in that war-torn country.

During the 11 days they spent in two dioceses the group received a rare first-hand look at the persecution Sudanese Christians endure, fulfilling the Sudanese expression they often heard: "A man's true brother is the one who visits him when he is sick, not the one who comes to lower him into the ground."

Bishop Daniel Deng Bul has been bishop of church's Diocese of Renk, in the northern upper Nile region, since it was created in 1992. While studying at Virginia Seminary, Bul told those he met of the conditions facing his church.

The Rev. Pierce Klemmt of Christ Church in Alexandria, who met Bishop Bul in 1996, said that he could not shake the bishop's plea: "Come to the Sudan. Visit my people who are suffering. I need people to come to us...my people are drowning. Will they come?"

As Klemmt said in his report to Virginia's Annual Council, "Seven of us entered Khartoum like sheep running through a wolf pack."

### **On the front line**

The Diocese of Renk is frequently identified as an important diocese, not only for the Episcopal Church but also for worldwide Christendom, because it is strategic for geographic, political and spiritual reasons

Sudan is also a war-weary nation, involved in war for 130 of the past 170 years, with 30 of the past 40 years scarred by civil conflict between North and South. The radical Islamic-controlled government deliberately harasses and torments non-Muslim people. Christians in particular are subject to ethnic, cultural and religious persecution. A major concern of Sudanese Christians is that Islamic countries are investing in the spread of fundamentalist Islam throughout the continent of Africa, pouring money into efforts to force conversions.

Renk Diocese has been described as the "front line" of the Sudanese government's intention to impose Arab and Islamic culture on the African people of Southern Sudan. Russ Randle of Alexandria says that Bul's diocese is "the breadbasket of Sudan, and a place which will either be a gateway for militant Islam to bludgeon its way south at gunpoint, or a bulwark for Christians in Sudan and Southern Africa and a springboard for the Holy Spirit to move north."

### **Material for nightmares**

In the refugee camps of the Sudan, Christian parents are wrestling with a heavy decision: should they allow their children to receive an education in the Islamic schools, where they would receive a rigorous indoctrination into Islam, but also increased access to medical care, and additional food?

Or should they allow their children to remain Christian, and therefore receive virtually no education, no medical attention, and suffer hunger?

"What we saw and heard and touched is the material for nightmares, a human hell," Klemmt said. What makes the suffering of Sudanese Christians so painful, according to Klemmt, is how their oppressors taunt them, saying, "If this is how your contemporaries remember and care for you, why do you remain Christian?"

Reflecting on the trip, Randle said, "Seeing people who put their lives on the line for the faith on a daily basis makes us both much more thankful for the blessings we enjoy and embarrassed that we as a church fight like spoiled children over issues which are so trivial in comparison to what these people face joyfully on a daily basis."

### **A growing church**

What do Christians in Sudan face? Recently, instances of enslavement, ethnic cleansing and genocide have driven literally millions of people to refugee camps there. The Sudan team traveled to one such camp, Jebel Aulia. Despite resistance from local government officials, they saw and photographed the camp's health clinic, a three-room adobe with a thatched roof. With no electricity, no running water, and packed-dirt floors, this one clinic serves a population of over 38,000 people. A few water pumps in the camp must serve that entire population.

On the day the team visited, the pharmacy apparently consisted of a one-shelf table containing only 50 bottles of medicine which had just arrived from England. For lack of resources, nurses in the Sudan commonly remove, wash, and re-use "sterile" gauze bandages until they wear out.

Yet the Episcopal Church of Sudan is one of the largest and fastest-growing Christian denominations in that country. Church members will spend the equivalent of a week's wages on a bus ride, in order to get to the cities where Sunday church services are held. A major reason for that devotion, the Sudan team says, is Bishop Bul.

### **A modern Bonhoeffer**

"The church is the church only when it exists for others. ... it is not abstract argument, but example, that gives its word emphasis and power," wrote Dietrich Bonhoeffer, in *Letters and Papers from Prison*.

Those who meet Bul inevitably compare him to Bonhoeffer. The Rev. Geoffrey Hoare told the story of Bonhoeffer in a sermon at the Eucharist during the diocesan council meeting because he could not help seeing parallels between the Sudan of the 1990s and the Germany of the 1930s, and between the two men. Both men studied for a short time in the security, peace and extravagance of the United States, only to return to the suffering, violence, and squalor of their own nation. Both men emerged as leaders of national prominence in a church struggling with internal turmoil against a government hostile to its very existence. And yet both men focused on planting seeds for the long-term future health of the church, at a time when its day-to-day survival is uncertain. At his diocesan council, Bul produced a five-year strategic plan for his diocese, including plans to establish five new parishes, new Christian schools, and provide basic food and medical care to refugees in his diocese.

The Sudan team is still sorting out the meaning of their mission in the long term yet all agree that what Bishop Bul and the Christians in Sudan want most of all is very simple. When the early missionaries converted them to Christianity, they told converts that they were joining a family, a worldwide community of believers, one that transcended all political and geographic barriers.

They simply want to know if that is true.

—The Rev. John Ohmer is assistant at St. Mary's, Arlington, Virginia, and a regular contributor the Virginia Episcopalian.

98-2123

## **Sudan's church is flourishing amid poverty and war**

**By Margaret S. Larom**

(ENS) "We are suffering, but God has not abandoned us. Be strong, do not despair. Give thanks to God, for his mercy is great."

Thus Bishop Nathaniel Garang bolsters his flock, the Dinka people of the Diocese of Bor in the Episcopal Church of Sudan, with words of conviction and hope. Day after day, year after year, he moves from village to village, inside Sudan and out, to encourage the Christians. He travels by road or by air, on foot or in a canoe, binding a ravaged people together.

In the last decade, the tall people of Bor in southern Sudan, once proud keepers of hundreds of thousands of long-horned cattle, have seen their herds decimated, their families killed or scattered, their culture destroyed. The pride of their youth is trapped in refugee camps in Kenya and Uganda, desperate for education and freedom. But despite

years of devastation, these people display an unshakable Christian faith that is nothing short of miraculous.

And they are not the only ones. Whether in the north, south, east or west of this vast country, the Sudanese people have suffered from decades of civil war and displacement. Droughts, floods and recent plagues of locusts have brought starvation to many regions. Disease is taking a terrible toll. A fundamentalist Muslim government has forced Christians to choose between renouncing the faith or renouncing food, education, jobs, even life. Elizabeth Abwoi, a women's leader in the village of Wuningor, explained, "We are very hungry in this time, but we are feeding on God."

### **Courageous church**

Yet, the Church of Sudan is reportedly the fastest-growing church in the Anglican Communion. In the last 15 years, four dioceses have mushroomed to 24. When Garang was consecrated in 1984, he had three pastors, two deacons and three lay women caring for four churches. There are now 280 churches and about 120 pastors — many with no formal training but so devoted to their people that they work for nothing and follow them into exile.

From Feb. 14 through March 5, an official delegation of six Episcopalians from the United States had the chastening and inspiring privilege of living with this courageous church in Diaspora. The visit was the Episcopal Church's first to southern Sudan in 10 years, and people clearly had been wondering why it took so long. "It is high time that you have come," declared one young man in Kakuma Refugee Camp, situated near the Sudanese border in northwest Kenya.

Led by Garang and the Rev. Marc Nikkel, an American Episcopal missionary among the Dinka, the group brought a message of love and solidarity that was widely appreciated. Many greeted them with a Dinka saying, "Only a real brother visits when you are sick or in trouble." They appreciated their sisters visiting too.

The team shared the life and worship of the Bor Dinka in Kenya and Sudan, in refugee and displacement camps, in churches and under trees, even by the side of a road with a truckload of rebel soldiers.

### **Life in refugee camps**

They drove 500 miles from Nairobi to the Kakuma Refugee Camp, where 57,000 Sudanese, Somalis and Ethiopians are trying to eke out their existence. There are seven Episcopal churches in the refugee camp itself; the group stayed for four days in mud and thatch *tukuls* built especially for guests.

Prayer, conversation and celebration abounded, but the highlight was a joint service of all seven congregations. Nearly 7,000 people gathered on a Sunday morning in a grove of trees near the eroded banks of a dry riverbed. Many carried handmade wooden crosses, raising them high as they chanted some of the thousands of songs composed by young people during the wilderness years. Dances by Sunday school and youth groups, accompanied by drummers and a small instrumental band, provided a colorful counterpoint to the bishop's sermon, delivered with the aid of a battery-powered megaphone.

The team later drove to Lokichokio, where UN and private chartered flights take off regularly for southern Sudan, Somalia and other places inaccessible by road. The

team flew into territory controlled by the Sudan People's Liberation Army (SPLA), spending five days in villages near a Nile tributary. Everywhere, singing and drumming throngs marched joyfully out to be reunited with their bishop, lifting crosses high, marching under a banner of a red cross on a white field. Escorting their visitors to chairs protected from the blazing sunshine, women brought basins of water, a bit of soap, a clean towel. On their knees, they washed the feet of all, as the people stood singing in welcome.

Inside the Sudan that many of its people haven't seen for a decade or more, the team had intense conversations in Yomciir with dedicated community leaders describing their plans for a new Sudan, as well as with emaciated pastors gathering for a month-long theological-training course. They slept in mud and thatch huts, crossed the river in dugout canoes and struggled to keep up in predawn light as the bishop strode toward the cattle camp called Akwai Deng, gathering people for prayer under a tree.

In the last phase of the visit, the team lurched over punishing roads roughly bulldozed by the SPLA to visit Dinka living in Natinga and New Cush, two of 11 displacement camps along Sudan's border with Kenya.

### **A message of love and solidarity**

After every worship service, the Americans stood in the hot sun outside churches made of mud, tree limbs and grass, being greeted with a smile, a handshake, a searching look. Hundreds of women, old men and children — worn faces, callused hands, ragged clothing — had to touch and say, "Welcome. Praise God."

Whether in huge daytime crowds or in private clusters in the evening, the bishop exuded an air of calm invincibility. His pastors, evangelists and women's leaders all demonstrated generosity despite absolute poverty, a joy in giving that was overwhelming. This visit was an attempt to bring a message of love and solidarity from the Episcopal Church in the United States to the Episcopal Church in the Sudan. It was the second such visit this year — representatives of three parishes in the Diocese of Virginia and another in the Diocese of Chicago traveled from Khartoum to Renk with Bishop Daniel Deng Bul in January.

With these visits, and others the Sudanese pray will follow, new and strengthened relationships may help to repair some of the terrible damage the Sudanese church has experienced. Needs and opportunities abound — not only for Bor but also for the wider region of southern Sudan and the whole province. They include secondary education and vocational training, theological education, administration and logistics, building construction, vehicle repairs and other long-term projects, as well as immediate emergency assistance.

The Presiding Bishop's Fund for World Relief has sent an emergency grant of \$20,000 for food, blankets, clothing and other urgently needed supplies to help the people of Bor over the next few months. Meanwhile, they live in hope and continue to sing: "Look upon us, O Creator who created us. God of all peoples, we are yearning for our land that we may pray to you in freedom. Hear the prayer of our souls in the wilderness ... Hear our prayer as we call out to you."

**--Margaret Larom, who was an Episcopal missionary serving the Church of Uganda with her husband for four years, is the national church's world mission**

interpretation and networks officer. This article first appeared in the April issue of *Episcopal Life*.

98-2124

## The Presiding Bishop's Easter Message

Resurrection is profoundly unsettling, because it is an overturning of reality as we perceive it and an entrance into what St. Paul can only describe as dying and rising in union with Christ, which is tantamount a "new act of creation."

In the Eastern tradition the mystery of resurrection is celebrated in an icon which shows the risen Christ standing on the battered-down doors of Hell, below which are to be seen locks and chains and other signs of bondage and imprisonment. His arms are extended to Adam and Eve. And, grasping them firmly by their wrists, Christ is literally pulling them out of their boxlike tombs into the full force and freedom of his risen life.

As I contemplate this icon, I am put in mind of a poem by George Herbert, *The Dawning*:

Arise sad heart; if thou dost not withstand,  
Christ's resurrection thine may be;  
Do not by hanging down break from the hand  
Which as it riseth, raiseth thee...

The question I am then bidden to ask myself is, "How am I resisting Christ's grasp? In what ways do I prefer the security of my limited and constricted vision of life, of the Church, of my own place in the risen Christ's ever--unfolding and all embracing--ministry of reconciliation, reordering and making all things new? In what ways do I resist being forcibly pulled out of my places of confinement into the deathless freedom of Christ?

In an ancient Easter homily Christ addresses Adam and Eve with these powerful words: "Rise up, work of my hands, you who were created in my image. Rise. Let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated...the banquet is ready...the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity."

As we celebrate the Paschal mystery, may we as limbs of Christ's risen Body and members of the Anglican Communion, be firmly held in Christ's resurrection grasp and rise up, leaving fear and self-preoccupation behind, and enter into the treasure house of God's new creation. The banquet is ready. Therefore let us keep the feast. Alleluia.

**The Most Rev. Frank T. Griswold**  
**Presiding Bishop and Primate**



## *reviews and resources*

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98-2125

### **1998 Yearbook of American and Canadian Churches available**

(ENS) The 1998 Yearbook of American and Canadian Churches is now available from the National Council of Churches. An extensive summary of denominational membership, the 1998 yearbook features data on the continuing "flattening out" of mainline membership losses and non-mainline gains; evidence that giving to churches continues to increase; and documentation of American seminaries' diverse student bodies. The Yearbook \$35 and is available through the NCC's Friendship Press, telephone 212-870-2496. It is also available on CD-ROM.

### **1998 Church Annual available**

(ENS) The 1998 edition of the Episcopal Church Annual is now available from Morehouse Publishing. The 590-page hardcover volume features updated listings of Episcopal clergy and congregations and, for the first time, lists the telephone numbers of individual Episcopal churches in addition to those of the diocesan offices, the church center, agencies, seminaries and special ministries. Readers will find a summary of national church statistics along with a calendar, a map of the Episcopal Church and explanations of canonical structure and organization. It also includes the biographies of 19 diocesan bishops who were seated or consecrated since the previous edition of the annual. The annual costs \$28.95 and is available by calling Morehouse Publishing toll-free at (800) 877-0012.

### **Meeting to celebrate southern Episcopal Church women**

(ENS) A "Celebration of Southern Episcopal Church Women" will be held at the Kanuga Conference Center in Hendersonville, North Carolina, on June 5-7. The event presents an opportunity to meet and listen to the personal stories of church leaders such as Dr. Pamela Chinnis, president of the House of Deputies of the General Convention, and Bishop Mary Adelia McLeod of Vermont, and to learn about other women who

played important roles in the history of the church and society. To register or for more information, contact Kanuga Conferences, Postal Drawer 250, Hendersonville, NC 28793.

## **Episcopal Women's History Project seeks grant applicants**

(ENS) The Episcopal Women's History Project is seeking applications for its travel/research awards given to support work on the history of Episcopal women. Projects may focus on individual women or groups, or female initiated or organized activities in the Episcopal Church in the U.S. and its possessions and territories as well as overseas missionary activity. Grants of more than \$500 will be given for travel to archives and libraries, acquisition of material or other scholarly expenses. Application forms and information may be secured from Dr. Barbara Brandon Schnorrenberg, chair of the grants committee, 3824 11<sup>th</sup> Ave. S, Birmingham, AL 35222. Application deadline is December 1, 1998. Notification of awards will be made by February 1, 1999.

## **Course on Anglicanism and Latin America offered in Mexico**

(ENS) An in-depth course in Anglicanism and the Hispanic experience will be held at St. Andrew's Anglican Seminary in Mexico City, from June 29 through July 10, 1998. The course will explore the development of an expression of Anglicanism that is faithful to both the Latin American way of life and the Anglican understanding of the Christian faith. The course covers the religious history of Latin America, Latin American culture and religion, and a liturgical planning workshop. Cost for the two-week session is \$700 which includes tuition, accommodation, most meals and public transportation to group events. Transportation to Mexico City is not included. Call or write the Rt. Rev. Leo Alard for more information at the Episcopal Diocese of Texas, 3203 West Alabama Street, Houston, TX 77098, 713-520-6444.

## **Photographs available in this issue of ENS:**

1. Former Presiding Bishop John Allin dies (98-2114)
2. Bishops convinced they achieved a breakthrough at Kanuga meeting (98-2113)
3. Bishops strategize about Hispanic ministry at Mexico meeting (98-2118)
4. Conference on Hispanic ministry held in Mexico (98-2118)
5. Chinese dissident Harry Wu speaks out at Texas parish (98-2121)
6. U.S. Episcopalians visit church in the Sudan (98-2122)

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